

# THE FRONTIER GUARDIAN.

BY ORSON HYDE.

KANESVILLE, IOWA, WEDNESDAY MORNING, NOVEMBER 13, 1850.

VOLUME II.—NUMBER 21.

## The Frontier Guardian.

PUBLISHED SEMI-MONTHLY, BY  
ORSON HYDE, EDITOR AND PROPRIETOR.

### TERMS OF THE GUARDIAN.

One copy, one year, in advance, - - - - \$2 00  
One copy, six months, " - - - - 1 00  
Single number, - - 10 cents while semi-monthly

### RATES OF ADVERTISING IN THE GUARDIAN.

One square (16 lines or less), one insertion, \$1 00  
Each additional insertion, " - - - - 50  
A reasonable discount made to such as advertise by the quarter or year.

A failure to give notice of a wish to discontinue the paper at the expiration of the term subscribed for, will be construed as an engagement for the next year; no subscription will be discontinued until all arrearages are paid up, except at the discretion of the proprietor.

Advertisements not marked on the copy for a definite period, or a distinct number of insertions, will be continued until ordered out, and payment exacted accordingly.

It is expected that such as may wish to discontinue will send in notice before their term expires, that we may be apprised of the fact in season to stop their paper before commencing on a second term, otherwise they will be considered bound for the next year.

### AGENTS FOR THE GUARDIAN.

H. MOYER, is our traveling agent, between this place and St. Joseph, Mo.  
JOHN T. CAINE, General Agent, St. Louis, Mo.  
SAMUEL HARRISON, Philadelphia, Pa.  
PAUL THOMAS, traveling agent, throughout the Southern States.

Elder JAMES McGRAW, Grimes county, Texas.  
JOHN M. BURNHORN, Travelling Agent.  
MR. HENRY SANFORD, Linden, Mo.  
MR. EASTON KELSEY, Savannah, Mo.  
MR. VERNON H. BRUCE, St. Joseph, Mo.  
MATHEW LUCAS, 53 Christian street, in the rear, New York City.

Dr. F. MCKEEVER, Vine street, Cincinnati, Ohio.

Mr. JOHN BOWEN, Montrose, Iowa.  
MURDOCK MCKENZIE, Quincy,  
EDWARD J. TURNER, Liberty, Clay Co., Mo.  
NATHANIEL JORDAN, Weston, Mo.  
E. M. GREENE, traveling agent in the Middle States.

### Address of Willard Richards, Secretary of State.

To the Chancellor and Regents of the University of the State of Deseret, delivered in the Bovary, at Great Salt Lake City, in presence of his Excellency, Governor Young. April 17th, 1850.

Intelligence is the great governing and controlling principle of the Universe. If God were not in possession of more light, knowledge and intelligence, than the Devil, he could not sustain his government or dominions; and they would be liable to be overthrown every time that evil should lift itself up against good. If man were not possessed of more intelligence than brutes, he could not govern them; for brutes are possessed of the greater physical force. Doubt the animal creation, reason, and converse? It does. It is often asserted that man is possessed of reason; and because he can reason and beasts cannot, he is the superior. The daily and general observation of men proves this principle false; brutes do reason, and some of them reason better than some men. Their language is as intelligible to others of the same species, as man's is to his fellows; and if the horse does not understand the language of the cow, or the wolf the deer; or any species of animal should not understand the language of another species, it is no wonder, so long as men of one nation, or language, or dialect, do not understand the language of another nation, language or dialect.

Before sin entered into the world, the serpent, the most degraded of all the beasts of the field, spoke the language of man, was understood by him, and conversed with him; and will any one dare to assert that other animals, and those of a more exalted nature, could not talk as well as the serpent? If so, let him prove his assertion. Birds as well as brutes; talk—distinctly too. Who, that has listened to the horrid oaths of the tame crow and the parrot, repeated distinctly from the lips of their prison keepers, or owners, will dare say that those birds can never be taught to pray, if man shall become enlightened and pious enough to teach them; as readily, as they are now taught to swear?

As well might the college graduate assert that the Malay and Circassian could not talk and had no language, because the ignorant sophomores could not understand them; as for the crow, the parrot, the serpent, or man, to say that other brutes, birds, or even fishes could not talk, because their language is unintelligible to the ignorant assessor. It may be objected to the general principle, that the cases mentioned, and others that might be mentioned, are exceptions to a general rule. The fact is admitted, and what does it prove? If one truth exists in the circle of our acquaintance, another, of like kind may exist, of which we are unacquainted; and when our minds shall have become enlightened by the knowledge of the second truth, we may then be as well prepared to discover two more truths, making four, as we were the second by the first; and so on to endless progression.

How much more wonderful would it be for man, eventually to ascertain, that all animals and birds, fishes and insects, had as perfect a language and speech as the serpent had; and the parrot has: than to find all the confused languages and dialects of earth, dispensed with, for a pure language, and all men speaking one tongue; but whether it will be so or not, to us, it mattereth not; our present design is to keep this truth in view—that intelligence is possessed by all things that have life, to a greater or less extent according to their capacities; and that whenever instinct is applied to brutes, more than man, a false term is substituted for reason, and truth is varnished with something falsely called science; and any man, who denies

these truths and understands language, must deny his own daily observation, or acknowledge that he has been idle and taken no observation.

Correct observation is the surest kind of Revelation, and hence, the old proverb, "experience is the best schoolmaster;" and were man's observations sufficiently extensive, he would never need additional revelation; for he would be in possession of all the intelligence, his nature would capacitate him to make use of, and so long as the most learned lexicographer of the age shall deny reason to brutes, when every day experience proves the contrary;—and their Lexicons, shall be the ensign of knowledge to the great family of man; so long will men grope in darkness, if it be noon-day; and there will be folly and ignorance enough for wise men to look upon and shun; and the man that is truly wise, and observes the follies of others, and shuns them, may increase his wisdom just as well as though he had experienced the same he has observed in others, and save himself many a hard thump, and lengthen his days an hundred fold.

This might prove a most valuable acquisition to those who have no religion, except such as they are afraid will die with them; who hope they have a hope, and hope they are in a hopeful way for the hope of salvation, but know not their true state of existence, as registered in the Heavens, or of their future prospects, whether above or beneath; or of the nature or locality thereof, and cannot say with the ancients, I know in whom I have believed; that my redeemer will stand in the latter-days upon the earth; and that I shall walk and talk with him, and see him for myself, for it is possible, that by the lengthening of their days, they might attain to this knowledge.

A man may spend a whole day in making observation of others, and not having wisdom enough to shun their follies, or copy their virtues, have to live to-morrow, and perhaps a week, to experience in himself, what he witnessed in others to-day; and what is applicable to a day, or week, is applicable to a whole life; and if men would learn from others experience, they would gather more knowledge in thirty years might be applied to the further advancement of their intelligence.

The true age of man, is the amount of intelligence acquired and labor performed, and not the number of years he has lived. Should man exist forever, learn nothing and do nothing, his life would be a vacuum; his reward would be according to his works; no location or space would be required for his future entertainment. That man, then, who does the most, in reality lives the longest, and will receive the greatest reward; and so far as men use their knowledge, the one who does the most, must consequently know the most, hence intelligence is the governing principle.

If the gods had not possessed intelligence to govern and direct their faith, they might have labored until the present time, to create a world, and the earth would have been no nearer its present form, than it was at its chaos, unless it had been by chance; and a poor chance too, for if they had not had the requisite knowledge, all the Gods of eternity might have labored until this time, without producing a spider's web, and that would be a poor chance to hang a world on.

As the Gods are governed and governed by intelligence: man, the image of his maker, should be governed by the same principle; and no matter from whence the intelligence is derived, whether from the heavens above, from the earth beneath, or from hell under the earth; the man who possesses the purest and most extensive fountain of intelligence, must, and will be the man to hold the pre-eminence, and preside over the destinies of his fellow beings on the earth; and should a combination of intelligences succeed in taking his life, the principle remains good, for the next most intelligent man will succeed him, just as one ray of light succeeds another. Why? because the principle is godlike, and eternal; it had no beginning, it will have no end.

Could I believe, for a moment, that there is a man on the earth, so far divested of good sense as to doubt this assertion, I would go further, and state for his benefit, that if it be a principle at all; if intelligence is a principle, it is a correct principle, it is a governing principle, for no being ever did a thing he did not know how to do; and wherever principle exists it is true, for such a thing as false principle, never did, and never will exist; and why? Because principle is element, fundamental truth, which cannot be altered or changed, by time, place, circumstance, or operator; and let me or devils try as much as they please to change it, it is truth still, pure element, and all that fallible beings can do with it, towards varying its organic structure, is to pervert its application or use.

Is there such a thing as false element? My objector says, yes! Please tell me, sir, how much false element it would require to constitute a world like ours!—I wait in vain for a reply. Well then, please tell me how much false truth it would take to make one fundamental, true truth!—All creation is silent, and let creation remain silent, till these questions are answered, or the facts are acknowledged, for all creation, all worlds, and beings therein contained, are composed of elements, even the Devils are composed of elements, of principle, of eternal truth, and what makes them so miserable, is, that they have perverted their existence, and made a wrong use of it.

Every intelligent, come from God; was co-existent with him; was born with him if he ever was born; had a beginning with him, if he had a beginning; and if he had not, (and he certainly had no beginning,) intelligence had no beginning; and that on them, until they may be found in every

which had no beginning can have no end; and all intelligence, whether possessed by angels or men, devils or brutes, is as endless and unchangeable as the God of all the Gods; and all that finite mortals or immortals can do with it is to use it aright, or pervert its use. A thousand falsehoods would not make one truth; and a universe of lies would not constitute, one principle; and when men talk about *false principles* they talk foolishly; and so ignorant of principle that they do not understand the use of language; or, are wilfully blind, and want to make others as blind as themselves; least their neighbors should see beyond them, and over-reach them in their calculations, and every stickler for false principles, may take which horn of the dilemma he chooses; on one or the other of the three he must hang, till he will give up his false principles.

With some men, art, science, intelligence is inherent. Many individuals, in this generation, have arisen, who, without instruction, without education, would instantly answer mathematical questions presented, which would cost mathematicians days or weeks of hard labor, close investigation, and figures almost without number. Such inherent minds grasp at the solution of problems by intuition, and their intelligence therewith is as natural to them, as their existence, and the solution is as easily given, as the swallowing of a dish of mush and milk.

From whence has this intuition originated? From God. It is a portion of himself, a part of his own existence; it is intelligence, and a sufficient amount of intelligence in any being would make constitute, or form the spirit and body of a perfect God. Has God a body? All Gods have bodies, except the christian's God. Abraham's God had a body, and eat at the same table with him; Moses talked with him face to face; and Adam was formed in his perfect likeness. The Pagans are so tenacious of the body of their God, that if he has not got a body, they will make him one; and hence the origin of Idols. When men began to forget the true God, and became christians, falsely so called, and began to worship a God of their own vain imagination, without body, parts, or passions, the good sense of heathenism was ashamed, and began to make Gods with their own hands; so necessary was it, in their view that God should have a body, that without a body, they considered him no God, and very justly too.

But, again, what is this intuition of some men which is a portion of Deity? It is revelation. It is the possession of knowledge in a godlike manner, without the aid of reason. The Gods do not reason concerning anything committed to their charge. They see as they are seen; they know as they are known; and behold the end from the beginning of any proposition. This to men, is revelation, intelligence, intuition, by which all problems are solved at thought. A very little of this intuition of the Gods committed to man, makes him a wonder, a prodigy, among his species; and when such an one has made his appearance among the learned of this age, he has no more been received, his talents appreciated, or his wisdom patronized, than Jesus was among the learned Doctors of his day; although many of the most important inventions and discoveries and improvements have arisen with men who have never trod the floor of a College Hall.

The native gifts of men are as various as their phiz. Some of the greatest intuitionists that have ever lived, were so ignorant of the use of the pen and pencil, that they were incapable of leaving their knowledge in writing. Many such have died unmourned by a heartless world, and their intelligence was lost with them; while some have been born, almost with a quill in their fingers, so natural has been their gift for writing; but when the clouds have covered their heads, all that was left for their epitaph, was a few black marks, the mere remembrance of others thoughts, to please the eye of the traveler.

So tenacious have been popular colleges and schools of the moneyed-monopolies-of-their-chartered-purse-strings, that when any prodigy of intelligence, or scientific genius has made his appearance and opened up the highway of knowledge on any subject, is so brief and simple a form, that a child might learn in a week, what would take them months or years to teach, they have looked upon him as a fearful competitor, whose presence they could not endure; and if he did not depart at their nod, they would persecute him with all manner of slander and abuse, for the sake of concealing their ignorance, and saving their popularity; and because the colleges have raised the hue and cry, the most exalted of nature's gifts, and men of true science, have alike been trumpton to their graves, with outragous eloquence, by the ignorant multitude. But why is the multitude ignorant? Why not men educated in christian countries, where universities, colleges, and seminaries have existed for centuries? Because that "pure proud professors," have combined with those who have the rule over them; such as Chancellors, Regents and Guardians, to clothe their doings in scientific mystery and make the ignorant mass believe that their towers of fame are so high, they could only be reached by golden rounds; and should any one attempt the mighty ascent by any other ladder, it would rot, and the presumptuous aspirant would fall before he could reach the threshold of their sanctuary.

Are christian colleges alone censorious for the ignorance of men? No! but there the seeds of miserly ignorance are sown, and cultivated with skilful hands, until the fruit is sufficiently ripened, to be transplanted into the various thoroughfares of society by dimwitted skill, and from thence they are found spreading into every walk of social life, where ever ignorance has credulity enough to nourish them, until they may be found in every

council of state, in every legislative hall, making laws that none but those that are as ignorant or learned as themselves shall sit on the judgment seat, plead at the bar, relieve the pang of the dying, wrap himself in the sacred robe, or aspire to any branch of business or profession that shall bring gold to their coffers; and should a Henry, a Thompson, or a Whitfield arise in all the intuitive greatness of nature's majestic intelligence, to dispel the fog of legal mystery, light the lamp of medical science, or attempt to point the weary travelers to a habitation of rest, beyond the grave; they must sit in silence, or risk a martyrdom for them te-merity.

But why is this? Because these geniuses of nature, have not spent a certain number of years in some liberally endowed, and popular institution, so as to keep the trade good; and because they can do what liberally educated men cannot do. If men learn without spending a certain number of years at college, there is no income for the diploma, and the professor's purse will grow light. Should men learn the true science of Medicine, Law, or Diplomas; Theological Seminaries, Law Schools, and Medical Halls, would cease for want of professors; the golden ladder that leads to their Elysian walks, would be broken, their livings would be destroyed.

From whence have learned men derived their most valuable information? Ask the most intelligent physicians, those who have waded through all the windings of scientific halls, ask them who has made the greatest discoveries in the healing art, and they will tell you; or search their writings and there you may read their answer, "students of nature, empyris, those who have had native talents for the profession, and are graduates of Nature's College;" and are such men, the greatest benefactors of their race, to be despised by christendom in the nineteenth century! They have been despised, they are despised, and persecuted; and so long as this remains true in respect to one profession, the principle will remain good in relation to the various professions; and so long ninety-nine hundredths of the people will remain in ignorance, and such might well be thinkful, that "where ignorance is bliss 'tis folly to be wise."

Where is the justice; what kind of equity bears rule in the minds of the learned professors, whid they will grant a diploma to a man who has spent three, four or seven years with them, and paid them well for their tuition, although the man himself, is so near being natural fool that he has no comprehension of a hundredth part of the matter that has been presented before him, and at the same time will deny another man his diploma, who has gone through all their regular studies, in one or two years, and has a good understanding of them, and all because he has not stayed his time out, and paid full bills for services never had. It is pocket justice. It is golden equity. Where is such justice and equity bear rule, superior intellect, strong memory, acute judgement, penetration, perseverance, untiring industry, and heavenly intelligence are of no use, only to serve tie college president and professors as stirrup holders and book blacks.

As such institutions, diplomas are not granted for merit, for learning, for intelligence, for industry; but for time, for gold, for the "nighty" dollars paid into the coffers of those richly endowed institutions, "beaverloves knows no bounds" for the God they worship. Is not this the case generally with colleges throughout christendom? If it is not, it is because they have changed their principles since intelligence has been received from the other world; and could such intelligence be received, most gladly would I seize my address to give thanks to my Heavenly Father for the glorious news, for the spirit of reformation and progression it would manifest to me, towards the exaltation of my fellow beings, in true science. But no such cheering intelligence salutes my ears. If my position, if my statements are false, let the learned presidents and professors, chancellors and regents of regents of christendom, on whom they are charged, speak out, and show me my error, and I will make the retraction as broad as the assertion; and until they shall do this, let all honest and good men believe that I have told the truth; for truth always courts investigation, while ignorance will shun it.

(To be Continued.)

### A Fragment.

By H. MORSE.

My Father is hence, and kindred there, How long shall my spirit exist; In these regions of sorrow, this world of despair,

Where men in rebellion perish.

Yet let me not murmur nor seem the dodge,

Of thy purpose intended to me;

Thou hast sent me a spirit eternally thine,

To inhabit a body for thee.

And when, through thy help, I have finished the course,

Thou love has appointed for me;

That spirit again will return to its source,

And with God through eternity be.

These author of life, thou art truth—thou art love,

Thou art first, thou art last unto me;

Oh! thou who art worshipped by angels above,

Send the spirit of truth unto me.

Every man ought to sin at sometime,

not by pulling others down, but by raising himself,

and enjoy the pleasure of his own superiority,

whether imaginary or real; without intruding others in the same felicity.

MEANING.—It is a mean thing to buy

your neighbor's paper, when you are

two story to take care of your own.

It is a mean thing to subscribe for a newspaper

and never pay for it.

It is a mean thing to steal the exchange

on an editor's scissors.

### A Mother's Influence.

For myself, I am sure that a different mother would have made me a different man. When a boy, I was too much like the self-willed, excitable Clarence; but the tenderness with which my mother always treated me, and the unimpassioned but earnest manner in which she reproved and corrected my faults, subdued my unruly temper. When I became restless or impatient, she always had a book to read to me, or a story to tell, or had some device to save me from myself. My father was neither harsh nor indulgent toward me; I cherish his memory with respect and love. But I have different feelings when I think of my mother. I often feel, even now, as if she were near me—as if her cheek were laid to mine. My father would place his hand upon my head,



MENTS:  
and Stringtown, of  
Trading Point, or  
C. COLEBROOK.  
ENTION:  
will be held at  
the 3d Sunday in Oct.  
the 17th inst., by  
in Polkswam, and  
o'clock A.M.  
RED, Delegate.  
ARD.  
1850, two gray  
ber, 1850, two gray  
er a light gray, both  
hands high. I will  
es to me 25 dollars,  
Y BOULWARE.  
—None need apply  
recruited both  
Anly to  
J. E. BARROW.  
7th, 1850.

BOAT  
SUNK.  
gains  
AT  
GUSONS,  
HOUSE

es during this win-  
firm hands to re-  
we will sell the  
at greatly reduced  
are now offering a  
GOODS,  
erating every vari-  
store. Persons in  
DS, will do well to  
we are determined  
& FERGUSON.

IL BLUFFS—  
and great starting  
community for Salt  
lifornia emigration,  
ornt place for bus-  
here they can do a  
spon of our enti-  
reous, dwellings  
in the most busi-  
adapted for doing a  
further informa-  
& FERGUSON.

ALE,  
for either one or  
of FERGUSON,  
ED PRICES,  
article of Prefer-  
tive, at five per cent

FERGUSON.  
Ball and Town-  
's Balsam of Wild  
Syrup—sure cure  
and House Liniment,  
nesses for sale by  
& FERGUSON.

RENTALS!—All  
rented to the  
Book account, are  
payment, and any  
will please pro-  
nary next,  
& FERGUSON.

CTION,  
ORE.  
o Humbug!  
CO.,  
complete assort-  
ies, Hardware,  
ever presented  
in addition to the  
liquors.  
under the special  
tors in the Eastern  
es of Kanesville  
anted to be of the  
variety, and cheap-  
e cannot be sur-  
Frontier.  
is town and vicin-  
e, and examine our  
goods: Goods to  
are sold.  
STORE," Main  
Mado Hall,  
DDLE & CO.

Profits—and  
r Motto.

RS  
STORE,  
CO.  
ces to the citizens  
e generally, that

STREET,  
Mines.  
ck of Dry Goods,  
Boots and  
Medicines, &c.,  
not fail to give

have branches of  
charters, we have  
to the west, pur-  
rate no any house-  
to solicit the atten-  
and goodness of  
with em-  
for Califor-  
spring,  
on, and warrant  
TICKING,  
of Ready Made  
ite, and  
concerning, for  
GOCH & BEO.

## The Frontier Guardian.



WEDNESDAY, NOVEMBER 12, 1850

Salt Lake Mail.

The first mail from Salt Lake City, due the first of the month, arrived on Thursday 21st. The mail was a heavy one. From the manager we learn that he reached Salt Lake with mail on the 9th ult. Going out he was detained a few days by the jaded condition of his animals, and on his return he was delayed eight days—six by sickness and two by stopping to shoe mules, &c. Considering that this was the first trip, with no previous arrangement for change of animals, we imagine that there will be but little difficulty, with proper arrangements, in going through in the time allotted—thirty days.

They met September mail on the 28th ult. 65 miles beyond Fort Laramie, and the October mail on the 10th inst. at Kearney. The rumor that the September mail was attacked by the Indians is untrue, and originated from thoughtlessness of some of the carriers, who wrote back to that effect in order to play off a hoax. We understand that one of them has written to the St. Louis Organ, that they were attacked near Kearney by the Pawnees. Mr. Scroggins informs us that this is untrue, and that on the contrary, all the Indians seen were entirely friendly.

No news of interest from Salt Lake. The country is remarkably healthy. Traders there this season have all done well.—[Independence Messenger.]

From Mr. Thos. D. Scroggins we got the following additional items of news from Salt Lake. On the way out he passed 600 Mormon wagons of emigrants and merchandise. There were still a few California emigrants in the valley recruiting their stock and preparing to go by the Southern route. Barney Ward, an old mountaineer, was going with them as pilot. Brown & Thompson's stock of cattle, numbering 300 or 400, were in the Valley, but they expected to leave with them on the 13th ult., by the Southern route. Their stock looks remarkably well, as did all stock that had been in the Valley a month. Finest grazing grounds there he ever saw. Can have stock kept there by the month at 30 cts. per head. With regard to grass on the Northern route to California, the reports were unfavorable. It was ascertained that there would be immense loss of stock and much suffering on that route.

As we approached Fort Kearney, the horse of Mr. Green gave out, and was left behind, and from this point to Missouri River, he either rode one of my mules or Lt. McClure's horse, was ferried at my expense at Old Fort Kearney. I delivered him the mail at the first house below the Ferry, all of which service he obtained of me without fee or reward, and without personal expense or sacrifice to himself, even his subsistence cost him nothing, for Mr. McClure drew all things necessary, and paid for them before leaving Laramie.

You now have a plain and unvarnished statement of the facts as they actually transpired, for the truth of which representations I refer to Lt. McClure, and Jackson Freeman my teamster, who accompanied us.

Crops were very fine. Finest wheat he ever saw—yielding this season 40 bushels to the acre. Oats, barley and vegetables succeed well. Season too short for corn.

Wheat was worth \$4.00 per bushel, oats \$2.00—board \$3.50 per week—common day labor \$1.50 and board—mechanical labor from \$3.00 to \$5.00 per day and board. Provisions bore a fair price, flour \$10.00 per cwt.—beef, as good as ever ate 12½ cts. per lb.—potatoes \$1.00 per bushel, and other vegetables in proportion. Groceries were paying a fine freight—coffee 50cts. per lb.—sugar 40 cts.—rice 35 cts.—tea \$4.00. All the merchants there doing well.

Stock exorbitantly high. Mules from \$125.00 to \$200.00 and can't be had at that. Californians swept the Valley. Paid at Fort Bridger \$110 for mules and \$100 for American horses.

Population of the Valley is from 23,000 to 25,000.

On his return, met the last Mormons at the Pacific Springs, 227 miles this side Salt Lake, getting on well but slowly on account of the grass being eat out. On the head of Sweet Water saw a war party of 300 or 400 Sioux Indians, who were anxious to trade for powder, lead and caps. Saw a party of Pawnees near Cotton Wood Spring, 30 in number. Friendly disposed and wanted a beg. The Indians all friendly, and no danger to be apprehended from them. Went out and came in with four men.—[Independent Messenger.]

NAVIGATION.—The Weston Reporter says: The Missouri River is remarkably low, and steam boats are now charging \$1.50 and \$2.00 per Cwt. for freight from St. Louis to this point.

By the following letter from Col. Fitz H. Warren, it will be seen that they have a daily mail line from Keokuk to Fort Des Moines:

Post OFFICE DEPARTMENT.  
Washington, Oct. 10, 1850.

Mr. DEAN S.:

The Post Master General has this day ordered three additional trips on the Route from Oskaloosa to Fort Des Moines, making an entire daily line from your city to the latter point.

Very Respectfully,  
Your Ob't Servt,

FITZ HENRY WARREN.

J. B. HOWELL Esq.

The following letter we received from Mr. Holliday, of Weston, we are sorry that the matter was not represented to us, and we publish the letter in justice to Mr. Holliday. Mr. Green did not give us the news personally, but we obtained it from those who had seen him, we were somewhat in a hurry to get the extra out, and we gave the intelligence as we understood it, and we made inquiries after our extra, was published, and it was said to be correct, with the exception that it was free from error:

Weston, Missouri, Oct. 29th, 1850.

MR. EDITOR:

In your extra of the 14th of Sept., is a statement, authorized I judge by Mr. John Green, which does me great injustice, and for the sake of setting the public right, as well as to protect myself from charges both ungenerous and unjust. I beg leave most respectfully to request that you will give the following statement of facts in your valuable and wide spreading journal.

The article above alluded to states that Mr. Green, "had several mules stolen from him by the Indians, leaving him with only one horse and a very heavy mail, and he could not procure any team at Laramie, for the troops stationed at that place are making preparations to leave shortly for the States, and his horse being worn down, when he got to Fort Kearney, he was obliged to hire himself and the mail, brought through to the Missouri River at a heavy expense."

A more ingenious tale, or one better calculated to deceive, it has not been my fortune to meet with, the representation is totally false, the facts are as follows:

Before leaving the Great Salt Lake City, George A. Smith, Esq., called on me to ascertain what I would charge for bringing the mail to the States. We went to Dr. Richard's office, and saw Gov. Young and others, I told them that I would take the mail in my carriage, and Mr. Green could assist me with my stock, and in the event of his having the misfortune to lose his animals on the road, that I would see that the mail reached the States free of charge.

Three days before reaching Fort Laramie Mr. Green lost his mule, and one horse, which left him with only one horse, with which he reached Fort Laramie, my mules likewise gave out, but I managed to reach the Fort in safety.

Upon reaching this latter post, and application setting forth the objects in view being made, the commanding officer there, did not

that he had authority to furnish Mr. Green with animals, but fortunately we found Lieut. McClure, Regt. Mounted Riflemen, who was on the point of leaving for the States on furlough, and as he was by regulation entitled to transportation, I made an arrangement with him to purchase a spring wagon, which I did of Capt. Reth of the Rifles, Lieut. McClure furnishing Government mules to haul it down, at the same time informing him that the mail would be brought him in the wagon which was done free of any charge, fee, expense to Mr. Green, or remuneration whatever.

As we approached Fort Kearney, the horse of Mr. Green gave out, and was left behind, and from this point to Missouri River, he either rode one of my mules or Lt. McClure's horse, was ferried at my expense at Old Fort Kearney. I delivered him the mail at the first house below the Ferry, all of which service he obtained of me without fee or reward, and without personal expense or sacrifice to himself, even his subsistence cost him nothing, for Mr. McClure drew all things necessary, and paid for them before leaving Laramie.

You now have a plain and unvarnished statement of the facts as they actually transpired, for the truth of which representations I refer to Lt. McClure, and Jackson Freeman my teamster, who accompanied us.

Crops were very fine. Finest wheat he ever saw—yielding this season 40 bushels to the acre. Oats, barley and vegetables succeed well. Season too short for corn.

Wheat was worth \$4.00 per bushel, oats \$2.00—board \$3.50 per week—common day labor \$1.50 and board—mechanical labor from \$3.00 to \$5.00 per day and board. Provisions bore a fair price, flour \$10.00 per cwt.—beef, as good as ever ate 12½ cts. per lb.—potatoes \$1.00 per bushel, and other vegetables in proportion. Groceries were paying a fine freight—coffee 50cts. per lb.—sugar 40 cts.—rice 35 cts.—tea \$4.00. All the merchants there doing well.

Stock exorbitantly high. Mules from \$125.00 to \$200.00 and can't be had at that. Californians swept the Valley. Paid at Fort Bridger \$110 for mules and \$100 for American horses.

Population of the Valley is from 23,000 to 25,000.

On his return, met the last Mormons at the Pacific Springs, 227 miles this side Salt Lake, getting on well but slowly on account of the grass being eat out. On the head of Sweet Water saw a war party of 300 or 400 Sioux Indians, who were anxious to trade for powder, lead and caps. Saw a party of Pawnees near Cotton Wood Spring, 30 in number. Friendly disposed and wanted a beg. The Indians all friendly, and no danger to be apprehended from them. Went out and came in with four men.—[Independent Messenger.]

NAVIGATION.—The Weston Reporter says:

The Missouri River is remarkably low, and steam boats are now charging \$1.50 and \$2.00 per Cwt. for freight from St. Louis to this point.

By the following letter from Col. Fitz H. Warren, it will be seen that they have a daily mail line from Keokuk to Fort Des Moines:

Post OFFICE DEPARTMENT.  
Washington, Oct. 10, 1850.

Mr. DEAN S.:

The Post Master General has this day ordered three additional trips on the Route from Oskaloosa to Fort Des Moines, making an entire daily line from your city to the latter point.

Very Respectfully,  
Your Ob't Servt,

FITZ HENRY WARREN.

J. B. HOWELL Esq.

Six Hundred Feet Span.

The suspension bridge now being built by a company at Muscatine, over the Cedar river, in the rear of the place, has a single span of six-hundred and forty-five feet, and will be the longest single span in the world except the Wheeling bridge, which is 1000 feet.

This we call doing pretty well for a "new country"—but it is only a fair specimen of liberality, enterprise, and energy of the citizens of our flourishing young city.—[Eng.]

## The Union As It Is.

The excitement North and South about the unfortunate slavery question is growing more and more intense. The dismemberment of the Whig party is threatened in New York, and there is some talk of a union of the Buffalo and Syracuse platforms upon which the Abolitionists of the Whig and Democratic parties may come together.

Emigrants, 37,500 men; do. 2,500 women; do. 600 children; horses, 23,000; mules, 8,000; cows, 7,400; wagons, 9,000.

The deaths on route were 316, though it is estimated that full one-fifth of the emigrants did not register their names.

The emigrants were suffering much for the want of food and the loss of their animals.

One thousand names would not cover the number of deaths between Missouri and the Sacramento Valley.

The smallpox had broken out among the Sioux Indians, and was prevailing to a considerable extent.

Sharp Shooting.

The clerk of a steamboat once amused himself greatly at the expense of a catholic priest, whose profession he pretended not to know. Among a number of impudent questions he asked the following:

"Can you tell me the difference between a catholic priest and a jack?"

"No," replied the priest.

"Well," said the clerk, "I will tell you. The one wears the cross on his breast, and the other on his back."

"Very well," replied the priest, coolly, "can you tell the difference between a steamboat clerk and the long-eared animal of which you have just spoken?"

"No, sir, what is it?"

"I can discover none," said the priest.

The clerk stepped out.

IOWA CITY LAND OFFICE.—Hugh D. Downey has been appointed register of the land office at Iowa City, in the place of Jesse Bowen, rejected by the senate.

NEW YORK, Oct. 22, 7 P.M.

Mt. Anderson an engineer of the Utica and Schenectady rail road was killed at Palatine bridge this morning, the engine ran over a cow and was thrown off the track.

A Bad Speculation.

An invoice of house frames sent from Baltimore to San Francisco, which cost \$3,500. freight \$1,200, were sold late to pay charges, and only realized \$500.

Wonder how many feminine babies of this year's crop in the United States, will be named Jenny Lind.

KANESVILLE MARKET.

WEDNESDAY, November 13, 1850.

Flour 100d, - - - - - \$4 50  
Beef, - - - - - 10c.  
Sugar, 10lb. - - - - - 10c.  
Coffe, - - - - - 16c.  
Rice, - - - - - 8c.  
Salt V bush, - - - - - 80  
Tea, (various qualities), 10lb. - - - - - 50c  
Molasses, S. H. per gal. - - - - - 75  
Golden Syrup, - - - - - 60  
Pork, (fresh), - - - - - 50c  
Beacon, 10lb. - - - - - 50c  
Lard, V. bush, - - - - - 50c  
Dried Apples, V. bush, - - - - - 15c  
Dried Peaches, V. bush, - - - - - 30c  
Rhubarb, (new) MR. - - - - - 20c  
Currants, (Zante) - - - - - 25c  
Gren. hide, V. bush, - - - - - 25c  
Iron, (tire), - - - - - 5c  
(assorted) - - - - - 5c  
Potatoes, V. bushel, - - - - - 35  
Cheat, - - - - - 50c  
Oats, - - - - - 50c  
Flaxseed, - - - - - 50c  
Oats, V. bush, - - - - - 50c  
Turner, V. bush, - - - - - 50c  
Cheese, - - - - - 80c  
Bacon, - - - - - 10c  
Honey, V. gallon, - - - - - 10  
Eggs, V. dozen, - - - - - 10

Dress Goods which will be found in great variety of  
also gingham ribbons, fringes, lace, shawls, gloves,  
hosiery, and all articles in the line.

Groceries have been purchased expressly for fami-  
ly use, and are of the best quality.

J. W. COOLIDGE.

BONNET RIBBONS.—Most assortment ever  
brought to this market, in

FLANNELS—Red, Orange, Green and Yellow  
varieties, at

EATHER—A fine lot of Eastern leather, at

BLANKETS—for overcoats, blue, white and  
fancy colored, at

SADDLE BLANKETS—for riding, at

COAT RIBBONS—

NEW STORE JUST OPENED ON KEG CREEK, Near Keg Creek Mills, BY J. W. COOLIDGE.

THE attention of the public is respectfully called to a well selected stock of Fancy and Staple Dry Goods, Boots, Shoes, Groceries, Iron, &c., just opened at the above place, at

The Frontier Guardian.  
1000 POETRY.

The magnificent lyric which follows, we copy from the Vickburg (Miss.) Wdig:

Our Union.

The blood that bled at Lexington, and where bright Champlain,  
Streams still along the Southern Gulf and lakes of blue;  
It flows in veins that swell above Fredericksburg,  
And throbs in hearts that love and grieve by the Atlantic's strand.

It binds in one vast brotherhood the braves of the West,

With men whose cities class themselves in Erie's classic breast;

And those to whom September brings the annual social hours.

With those who see December's snow awakening with gorgeous flowers!

From where Columbia leaps to greet the smiling western wave,

To where Potomac sighs beside the sailor's grave;

And from the swelling streams to Huron's lonely flood,

The glory of the nation's past thrills through a hundred blood!

Whenever Arnold's lie told it dyed the cheek with shame;

And grieve with pride, o'er Bunker Hill or Moultrie's wider fame;

And whenever above the fray the stars of empire gleam,

Upon the deck o'er the dust it pours a common stream!

It is sacred legacy ye never can divide.

Nor take from village urchin, nor the son of city pride;

Nor the brunt's white-haired children who find a fruitful home.

Where nameless lakes are sparkling, and where lonely rivers roar!

Greet him! draw his sword at Eatow; and bleeding Southern fest.

Trod the march across the Delaware, amid the snow and sleet;

And lo! upon the parchment where the natal record shines.

The bursting page of Jefferson bears Franklin's calmer line!

Could ye divide that record bright, and tear the names apart?

That erst were written boldly there with plight of hand and heart?

Could ye snare a Hancock's name, o'er with the sub'd edge,

Or wash out with fraternal blood a Carroll's double pledge?

Say, can the South e'er share in Bunker's hoary height?

Or can the North give up her boast of Yorktown's glorious fight?

Can ya divide with equal hand a heritage of graves?

Or stand in twain the starry flag that o'er them proudly waves?

Can ya cast lots for Vernon's soil, or chaffer 'mid the gloom?

That hangs its solemn folds about your common Father's tomb?

Or could ye meet around his grave as fratricidal foes,

And wake your burning curses o'er his pure and calm repose?

Ye sons nor' is the Alleghany thunder-toned decree;

Tis school where Nevada guards the blue an tranquil sea;

And where through frowning mountain-gates Nebraska's waters roar!

MISCELLANY.

From Chamber's Edinburgh Journal.

**THE OLD MAID.**

When I first knew her, she was between thirty and forty. Her features were plain, yet she was far from ugly; there was a nameless charm in their expression which made her almost beautiful. Hers was a face that you would have stood and looked at, as at a picture. I recollect seeing her sometimes at our house, a long time ago, when I was a very little fellow. There was something very quiet and gentle about her, and that very calmness seemed to repel intrusion. I used to wish to love her, but dare not. Sometimes I would steal up to her noiselessly as she sat at work, and the would stoop down and kiss my forehead, and push me gently away; and sometimes I thought I felt a tear fall on my cheek, but it may have been only fancy.

Years passed on, but to my youthful fancy, they wrought no change in her—she was the same gentle being as before. She rented a pretty little cottage, but could not be said to live there, for she was always wandering from place to place among her acquaintances, doing them little services. Did Mrs. Tomkine want assistance in making a dress?—the old maid did the neatest needle-work imaginable. Was Mrs. Jenkins busy preparing for her Christmas party?—the first preliminary was to write to the old maid to come and make some of the mince-pies that were so much praised last year. And when any individual in her circle of acquaintances was laid on a bed of sickness, who so ready to smooth with gentle hand the pillow of pain, and calm the quiet, wandering mind, as the old maid? Who, like her, would tend with unweeded care the restless hours of sickness, and raise the sinking, the live long night, with no other companion than a book and her own quiet thoughts?

She seemed strangely alone in the world; for, excepting a widowed sister, she had no relatives. Sometimes I wondered that she did not get married, but how the thought came into my head I have no idea. For somehow, I could tell why, the notion seemed quite absurd in connection with her. What could we have done without her? She got married! It was out of the question.

She lived on a small annuity in her little cottage near the suburbs of the town. There was nothing else of fruit gardens, about three yards square, with a little round bed in the middle, and a few ancient evergreens round the side. She had one maid servant, a little demure creature, spry, and quiet as herself. The little front parlor was rather sombre, dimpled, and cold-looking, but very neat. Few visitors ever went in there, as it was looking out on the garden, but there was nothing in the room itself. Some of her numerous friends were constantly asking her to make use of those nice quiet rooms for their visits. The old maid was always ready to oblige. There was a piano forte (an old one of Broadwood's) on which she could play well enough; and so now, but some solitary creature like myself, could even fittingly remember the Old Maid.

Never made a friend of a coward; but her heart is a flint-hill, while suspicion is the only thing that ever grows on it.

And I believe he placed the stone upon her grave, which was fresh; that she would die of a pain, and that she died on such a day in such a year. And then followed, if I recollect rightly, a verse from Holy Writ. This was the conclusion. Even the widow, wedded by the tie of wife, and abiding in the living, would forget his poor mistress soon. She passed away on the 1st of August, 1830.

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is:

"George W. B. 1830."

The inscription on her simple stone is: